THE NEW UNITY

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The American Congress of Liberal Religious Societies.

To unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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HIRAM W. THOMAS, *Chairman*, EMIL G. HIRSCH, E. P. POWELL, R. A. WHITE, A. N. ALCOTT, JOSEPH STOLZ, A. W. GOULD, CAROLINE J. BARTLETT, JENKIN LLOYD JONES, *Managing Editor*.

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Editorial

'Tis weary watching wave by wave,
And yet the Tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward;
We are driven back, for our next fray
A newer strength to borrow,
And where the Vanguard camps today
The Rear shall rest tomorrow!

—Gerald Massey.

THERE is a spiritual value in mathematics, particularly when applied to Geography and Astronomy. It helps the soul to escape into the solitudes with God, to bathe itself with the immensities of space, to soothe the feverish spirit with the boundlessness of the Infinite. The tired and fretful child of earth needs not to take the train nor to get away into such solitudes. Let it give the imagination rope, set the mind free, let it travel out and on and up through thought's highway, and it soon reaches the calm that "passes all understanding." It is in the immensities of nature.

THE last notable achievement of Chicago has been the securing of Jane Addams as street inspector of the Nineteenth Ward. Why not? This is only a larger phase of house-keeping, calling into special requisition an eye for dirt and a nose for stench. Women, like men, are sometimes disappointing as public servants, but we predict a brilliant success for Miss Addams in her warfare against filth. The Nineteenth Ward is not particularly a savory section of the city, but we expect soon to hear of other wards envying it its clean streets and purified alleys.

SOMEBODY at the Baltimore Shakespeare Club called Horatio a commonplace character, whereupon Esther Jackson in *Poet-Lore* for April puts into Hamlet's mouth a clever retort which we quote:

"Since the commonplace have souls like thine,
What must the mighty be?
As true as steel, as calm as brave,
As noble as thy face,
'A man who is not passion's slave,'
And he is commonplace.

* * * *

Come, player, ring the curtain up,
And get thee to thy place;
For who would go from such a world,
Where men are such a race,
That the truest, bravest, noblest one, as thou,
Art commonplace?"

LAST Sunday night the managing editor of THE NEW UNITY spoke to a crowded house at Freeport on "The Parliament of Religions and What Next," finding one more evidence of the heartiness with which better elements in the community are ready to greet the tidings of co-operation and combination in the interests of religion. The things that divide have been preached long enough. Let our ministers begin to preach the things that unite. They are not far to seek,—the imperative demand of ethics, the harmonies of love,—and there will be a response that will surprise all parties concerned.

THE selection we give in another column from "The House Beautiful,"—one of Mr. Gannett's uplifting discourses which James H. West (174 High St., Boston) has just published in pamphlet form,—was not made because it was the most inspiring word the pamphlet contained; where all is so good perhaps there is no best, though to our mind the section on "The Dear Togetherness" is fullest of strength, sweetness and light; but this extract was selected simply because it was the shortest that could be made to stand by itself, and we did not feel at liberty to use a longer one lest we should be wronging Mr. West. By sending him fifteen cents, our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

LAST Sunday the pastor of All Souls Church, in this city, asked for forty-two people who would be willing to pay a dollar a month towards meeting the rent of a social experiment in the Bridgeport district to carry on the work begun by the lamented Helen Heath, and promptly sixty-two names were secured as rapidly as they could be written down. Give the people something to work for, to sacrifice for, other than their own selfish interests even of a spiritual kind, and the response will be surprising to some of the churches that have become stranded on the barren sands of "taking care of their own interests first." There is not much generosity or religion in paying for the support of a church that ministers only to the gratification of its supporters.

REV. LESLIE W. SPRAGUE, of San Francisco, writes, as a Director of the Congress, urging that "the inclusive program of last year be carried out this again. Get as many broad men to the meeting as possible. A strong effort should be made to secure the co-operation of the progressive men in the orthodox bodies. They may not be ready to take part in the organization, but many of them are ready for the wider spiritual fellowship. It would do our so-called Liberal churches good to see the breadth of some of

the leaders of orthodox radicalism, standing on the platform of the Liberal Congress. Too long have the liberals looked for the kingdom of heaven to come through their own doorway. Let us turn to and open the door, whether it is in our own house or in some other." The suggestion of Mr. Sprague had been accepted before it arrived. A large number of letters had been sent out to the brethren indicated, and from many of them most cordial words have been received. Among those writing us thus have been Rev. Judson Titsworth, of Milwaukee, who rejoices in anything that will bring men together. President Gates, of Iowa College, Grinnell, cannot give decisive answer yet, but is going to try hard to spend a day with us, and expresses his sympathy with the effort to bring together those who want to work for the elevation of man. Dr. Duryea, of Omaha, though prevented by ill health from being at his work or with us in June, calls the invitation a "cheering one," and further writes, "Please express my grateful acknowlment of the kindness to those who have remembered me in connection with such an important convocation and are engaged in the worthy endeavor to bring men's minds and hearts together." Equally cheering words come from the other side,—the Jews and progressive thinkers outside of orthodoxy.

The Western Unitarian Anniversaries.

The Western Conference.

The program of these anniversaries was placed before our readers last week. Force of habit as well as present press of circumstance prompts our annual appeal for interest in, attendance upon and attention to the work of the organizations represented. The most important, of course, is the work of the parent conference which is rounding out its forty-third year of life. This conference has seen its active and its indolent days. It has known the inspirations of the advance and the halting hesitation of reaction. The history of the conference for the last eighteen years has been interlocked with the history of this paper. In 1875 the conference girded itself for some work and life of its own. It ventured to set up house-keeping for itself, to follow the lines of opportunity which the west opened up for it. Those lines grew definite as the work went on. First the inspiration of doing something made its meetings tingle with inspiration. Then came the time when the necessity of standing for the broadest interpretation of religion within its reach necessitated struggle and brought the still higher thrill of comradeship. From '86 to '92 the conferenco knew the inspiration of prophecy. Men grew to love it "for the enemies it made." As supporters fell off, support came in. During this period of stress, when the ethical basis of religion was on trial, the conference rose to its twenty-five thousand endowment fund over and above its current expenses. If ever a fund was raised for a definite purpose this was. And if ever a purpose was definite the purpose for which this fund was raised was such an one; which purpose was to prove that a religious organization could exist, give life and make life from which no sincere seeker after the right would be excluded by any *implication* of a theological test. Not the thought of God, the hope of heaven, not the name or implied teaching of Jesus should ever stand as a rim to the fellowship of the conference that was centered around truth, righteousness and love. But some change in constituency, some weariness, perchance, on the part of a few to stand on the lonely outpost, but more the seductive complacency that the work was done and the battle won gave rise to the reactionary wave of 1892. Some token that the conference was to rest on its oars and wait until the others had caught up, some slight hint that the conference did not mean all it said or just what it said, or that it only meant what it said, was asked for to encourage the halting ones, reconcile those who had fallen out; in short, to blur the note of prophecy in the interest of peace and efficiency. The year following, half alarmed and half ashamed at being caught halting, the conference said it did not mean that the thing it said a year ago should mean anything. It recanated its recantation, if such it was. But for the time the inspiration of the conference was gone. The on-pushing and on-looking courage had departed. The halting spirit and the disposition to empty high words of their great significance, had brought the inevitable blight. "It never meant anything." "There never was issue of any significance." "Unitarians had always stood wherever the conference stood!" And so last year, the first time since the conference took its work into its own hands in 1875, it adjourned with its obligations unmet, with reversed arms, a flag at half mast if not furled, and a looking for strength and help from outside self. But fortunately the spirit of the conference, aye, and the letter of it too, had taken root and was bearing fruit. The American Congress of Liberal Religious Societies, a spiritual child of the conference, which, with due respect to all other forces, would have been impossible had it not been for the previous work of the Western Conference, came into being. The conference hailed its arrival, declared it "in line with tendencies which this conference has long cherished." And it promised to "gladly entertain any proposition which may be made by the congress suggesting a plan of union and closer co-operation among the Liberal bodies." In the spirit of this resolution the secretary of the conference has gone on and has probably accomplished more initiative missionary work than has been accomplished in any one year by the secretary of the conference during the last ten years, and he will come into the conference with many unmatured plans and incompleted undertakings. In other words, the conference has a splendid opportunity for more and better work in the year to come, through the co-operation of the congress, which has homed with the conference and been in loving co-operation with it. The missionary opportunities of the Western Conference have immensely widened during the last year.

But the reactionary tendencies, the anxiety for names and for the safety of denominational organizations have also been at work during the year. There is a manifest disposition in certain directions to withdraw from this co-operation with the Congress, to defeat plans for further work on these lines. The conference program is attractive in itself. All the numbers there mentioned are timely themes well assigned. But let allparties clearly understand that the one and only commanding question before the conference will be the question whether it will go on in the spirit of its past, accept the proffered co-operation of the Congress and all other organizations willing to work with it, and refuse co-operation with none. The Western Conference, standing aloof from its own message and mission as represented outside as well as within its organization, is too weak to accomplish much. But standing in with this co-operation its certain strength will be augmented by the strength of others and it will go forward into its own work, saving its identity, adding dignity to its attainment and applying its funds to the very object it designed. The conference, not the cause it has so nobly represented, is in a critical condition. Let the friends understand it, let them come in full delegations prepared to vote as conscience and judgment may dictate after the situation is fully developed by frank discussion and friendly comparison of views. The cause to which the conference pledged itself in 1886 will go on. Nothing but the open church and the untrammeled fellowship, with or without the Unitarian name, can hold its onward way among the Liberals of the west. But whether the Western Unitarian Conference will be true to its traditions, equal to its opportunity and justify the hopes it has raised, remains to be seen. Of the result even here we have little doubt. The conference at the core will prove true to the past and loyal to its future. Let the state conferences be more closely allied. If the American Unitarian Association will but extend towards the Western Conference a finger, let the conference grasp it with the whole hand. Then all the more efficient and noble will the co-operation be which it will continue to have with the newest and most prophetic of all religious organizations on the horizon of American thought today,—the American Congress of Liberal Religious Societies.

Next week we shall have a word to say concerning the other organizations that enter into this three-fold anniversary,—the Woman's Western Unitarian Conference and the Western Unitarian Sunday School Society.

CULTIVATED plums, of which there are now several hundred varieties, all descended from the original species, which was a native of the south Caucasian country.

The Greatness of Thought.

It has been said that a thought is the inside of a thing, and a thing the outside of a thought. This is true in all the creations of man. The thought of a house, a home, is first, then a fact. Carried higher, it has been said that all the things of nature are expressions of thoughts of God. The world is God's thought. The trees His tree-thoughts; the birds His bird-thoughts; man His man-thought; the universe His universe-thought.

The American Congress of Liberal Religions is a thought, a great thought. The greatest thing about it is the thought. The next greatest thing is the conditions and needs that made such a thought possible and in which are the hopes of its becoming a great reality. The ideal, the mental seeing or vision always rises higher than the actual, runs forward to prepare the way. It has been so in the dreams of the prophets of liberty and religion in all ages. The ideal democracy in our country has waited long and waits still for the actual democracy of state and city. The ideal democracy of religion has waited long for the ideal church. The great thought of the American Congress of Liberal Religions is as yet little more than a thought, a thought with a name large enough to give it expression and a field wide euough to make its religion a fact. As a great thought it is born, born out of the nature and needs and possibilities of man in these great years. Such a thought is too great to die. Sometime, if not now, the thought will become a fact. The hope of its near realization must be in the hearts that will give it a place, and the willing lives that will work to make it a fact, to build for it a home; for like the holy mother and child, there is no place for it at the "inn." Of such great souls and glad workers, we believe there are many now and that the number will be increased from day to day.

H. W. T.

Susan B. Anthony.

It is a curious bit of historic compensation that Susan B. Anthony finds herself immensely popular in her old age. For about half a century she was accustomed to the very opposite treatment. In a few cases she was even mobbed for her advocacy of the privilege of women to vote on terms equal to men. But she never ranted, never stormed; and she did argue. At last people got tired of poking fun at her being an old maid; at her lack of beauty; and her advocacy of what was not yet popular; and they said, "Well, Susan B. does talk sensibly; and it is hard to find a good answer to her logic." Pretty soon, I know not how it came about, ministers began to ask her to talk in their pulpits. Judges and politicians began to appear in her audiences. Where she had been mobbed, as in Utica, New York, there was afterward special care taken to show her honor. What is true of Miss Anthony has been measurably true of most of her colleagues,—Mrs. E. Cady Stanton, Mrs. Lucy Stone, Mrs. Livermore, and the rest of the heroines of "the cause of woman's suffrage."

This has come about partly because of the success of the advocates of such suffrage in Wyoming. The securing of one state as an object lesson was of immense importance. The result has been so eminently favorable that no one can refer to it without acknowledgment that the women do know how to vote with intelligence and judgment. Nor can it be denied that they have had a beneficent effect on politics. But it was a fact that the little coterie of women who devoted themselves to the suffrage contest were remarkably strong, character-full persons. Few abler logicians and scholars combined exist than Miss Anthony and Mrs. Stanton. But the one really wonderful thing about the former is her retentive memory. You can rarely find her slipping, or lacking in minute knowledge of politics, of state and national history, and of all that European and ancient history that can be used as an argument to bear on her cause.

She has been so long known as a suffragist that few remember Miss Anthony was at one time quite as ardent a worker in the cause of temperance; and in earlier life a successful teacher. She would have made a magnificent president of Wellesley or Smith or even of Oberlin. For fifteen years she was an active and very influential member of the New York State Teachers' Association; and a successful instructor. It was the fact that women received only starvation wages as compared with men that aroused her to the advocacy of equal rights. In 1847 she began to be a most active worker in the temperance reform; and in 1852 organized the New York State Woman's Temperance Association, the first of the sort in the world. But it was at once apparent to her that while powerless at the polls woman was a helpless factor in the crusade. Then came the last decisive step, in devoting her life to secure equal political rights without regard to sex.

Miss Anthony has the high honor of having already cast a ballot on the basis of equality. In 1872 she went to the polls in Rochester, and offered her ballot on general constitutional principles. It was accepted by her inspectors, and was counted. Nobody could undo the fact that a woman had voted in the state of New York; but she was arrested and put on trial. She at once canvassed the county so effectively that the cowards did not dare to bring the suit without change of venue to another county. Within twenty-four hours she began the canvass of that county; and it was believed no jury could be secured to convict her, unless by gross packing. The judge, feeling suspicious of his jury, even after the case had been presented to them, took it away from them; saying it was a question not of facts but of law. He fined her one hundred dollars and costs. Miss Anthony replied, "Sir; resistance to tyrants is obedience to God; I will never pay a cent of this unjust sentence." And she never did. The inspectors who took her ballot were put in jail and fined. But President Grant pardoned them. It is a fact that American history shows a number of mean little Jeffrieses, who should be defied by the people, and in some cases be visited with popolar condemnation. Tyranny and abuse of judicial power is by no means unknown. Our courts have in many cases degenerated into legal machinery for robbing us of our rights. However, Miss Anthony certainly had no cause of complaint, except that she was entitled to jury trial.

Her seventieth birthday was made an occasion of a national ovation. Testimonials and tributes poured in upon her from all quarters. Socially she was intended by nature to be as great a power as she has been sociologically; but she cheerfully sacrificed much of that side of life and power and pleasure to do her specific work. I do not think it an extravagance to say that we have had at least six presidents of the United States less ably qualified to handle public questions and execute laws wisely than Miss Anthony. Her peculiar mission seems to have been to disprove the old and approved notion that women are creatures of so much emotion and sentiment that they are disqualified by nature for a rational exercise of political privileges. Her logic strikes steady, and is cool, collected, accumulative. She never strays from her topic or from the point in hand. Blow follows blow; fact goes hard after fact until the argument is irrefragible. To this power must be added executive tact of a remarkable order. She has never failed in anything; unless it be to make "The Revolution," a weekly paper, a paying enterprise. But turning from this effort she covered its indebtedness by her fees as a lecturer; and let the paper die. It was not however a failure except financially. It was the one power that carried the idea of suffrage as a woman's right to the people; and began the victory.

In all cases I believe we shall find that champions of freedom owe something of their sentiment to heredity. Susan B. Anthony is the daughter of a Quaker who was expelled from yearly meeting for marrying a Baptist woman, wearing a cloak with a large cape, and allowing dancing in his house. It is a good thing to inherit grit and a habit of defying bigotry. The habit is likely to increase, and to get applied to larger questions.

E. P. P.

Old and New.

Star Dust Revealed by a Sunbeam.

The United States has 15,000,000 working women.

There are in the United States, as a whole, 17,330 foreign-born persons to each 100,000 native born.

EDWARD ATKINSON says that the time will come when the fiber in the cotton stalk will be utilized, and there are important elements for tanning and dyeing in the root.

The Queen of England is said to be considering the creation of an order of literary men. It will differ from the collection of French Immortals very strikingly in some ways. The members are all to be made into Knights, and are to receive pensions. There are to be three grades. The first will consist of twenty-four members, the second of 100, and the third of 250. It is to be hoped that she will not follow the example of other *modern* order makers by calling it the "*ancient* order of the Pen."

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Just Be Glad.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again
If it blow.

We have erred in that dark hour,
We have known;
When the tears fell with the shower
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know not every sorrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears
And put by our foolish tears
And through all the coming years
Just be glad.

—*James Whitcomb Riley.*

Mr. Savage on The Unitarian Position.

EDITORS OF THE NEW UNITY:

In your issue of April 18th is an editorial entitled "A New Denomination," and signed by the well known initials *A. W. G.*

I care to note one point in it only. I quote from near the middle. "The theological statement of what the Unitarian churches 'hold' is indeed the shortest of all such statements, yet in principle it is still a survival of the Westminster catechism and the Nicene Creed."

Having myself written the essential parts of the new constitution of the National Conference, I am not a little surprised at these words of A. W. G. He is asserting the need of the Liberal Congress and the Western Unitarian Conference position as against Unitarianism, on the supposed ground that it is time to have religion centered *in the heart* and not in a creed for the head. Now having been in sympathy with the Western Conference and having been one of those who helped to organize the Liberal Congress, I do not purpose to say anything against either of them.

But I would like to have A. W. G. point out, or quote from the constitution of the National Conference, the words which contain this "survival of the Westminster catechism and the Nicene Creed." I have just looked the constitution over afresh, and with my glasses on. I cannot find this "survival." And if "love to God and love to man' do not center our "religion"(not a word is said about *theology*) in the *heart*, where does it put it?

While, as if that were not enough in the way of freedom, it adds, "Nothing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship [and I put the word *working* in on purpose to express the fullest and practical fellowship] *any* who, while differing from us in belief, are in general sympathy with our spirit and our practical aims." That is, all are cordially welcomed who *wish* to come.

I do not desire controversy. But I do desire that justice should be done to the present attitude of the Unitarian churches.

Sincerely,
M. J. SAVAGE.

The words in the constitution of the National Conference are as follows: "These churches accept the religion of Jesus, holding in accordance with His teaching, that practical religion is summed up in love to God and love to man."

The question at issue is whether this statement centers religion in the heart or in the head, in intellectual belief or in moral desire. Mr. Savage claims that it puts the center in the heart and not in the belief. But if that be so, why does the constitution, after thus defining its religion, straightway go on to "invite to our working fellowship, any who, while *differing from us in belief*, are in general sympathy with our spirit and our practical aims"? If the religion thus defined is not a *belief*, how can there be any who differ from us" in religious belief? This seems to show that the framers of the statement thought that their religion contained some "belief" in regard to which men might reasonably differ.

What is the belief? Mr. Savage says there is "not a word said about theology' in the statement. Yet the very first critic I chanced to hear assured me that the statement was twice as long as it need be. "Love to God" was enough, he said; for if we really had the love to God which Jesus taught, we should accept the Bible this God had revealed and the Savior He had sent. Therefore there is plenty of theology in "love to God" for the one who looks for it with theological glasses. The very word "God" may be

"My ample creed so deep it is and broad",

as our own psalmist sings so truly and so nobly.

Indeed, if I am rightly informed, it was because the Western Unitarian Conference refused to put the word "God" into its basis of fellowship that the conservative withdrew from us nine years ago. Without "God" we should be on the ethical basis, but with "God" we should not be on that basis. Yet the very word, the insertion of which would have kept the Western Conference from the ethical basis, stands in the statement of the National Conference; and still Mr. Savage thinks that statement identical in principle with the ethical basis.

When Mr. Savage "looked the constitution over with his glasses on" he must have failed to notice the word "God." Perhaps his "glasses" disclosed only the "love"; or more likely those glasses revealed to him in the word "God" only the immanent wisdom, truth, righteousness, and goodness which science finds—the same "God" which so many doubters have been able to see by using Mr. Savage's "glasses," and for which visions they so heartily thank him.

If the National Conference had put only that conception into its statement there would have been no need to "invite" those who differ from us in belief. If it had said that it held love to truth, righteousness and goodness to be the essential things in religion, then there could have been no dissenters whose "working fellowship" we should desire. For we certainly should not wish the fellowship of any man who did not feel love for truth and righteousness and goodness. The Western Conference, by centering its religion in the desire "to establish truth, righteousness and love in the world," has no need, and no welcome, for dissenters. The man who does not wish these things to prevail has no place in the work of a church.

Emerson said long ago that the time would come when religion could be so stated that unbelief would be impossible. The Western Conference, it seems to me, has found a statement that fulfils that prophecy. No man, whose heart is right, can reject our religion. But the National Conference still holds a religion which the head may reject while the heart is all right, so that the working fellowship of those who reject the religion is still desired and invited.

Surely Mr. Savage must see that a religion which can be rejected by the head while the heart is right does not yet put its center in the heart. This is not a merely theoretical objection. Again and again in our western churches have I found men and women who were thoughtful, reverent and earnest, and yet could not say that they loved "God" in any sense as yet commonly attached to that word. Such persons love truth and righteousness and holiness with all their souls and are eagerly striving to establish these virtues in the world. And practical experience has convinced me that any religion which excludes them for their lack of intellectual belief in "God" has not yet found the real essentials nor reached the lines of universal religion.

Mr. Savage, then, is clearly mistaken in claiming that the National Conference centers religion in the heart. But Mr. Savage is entirely right in claming that the Conference invites those who differ in belief. The Unitarians, as the editorial Mr. Savage quotes declares, are the only religious organization in Christendom which openly tolerates absolute intellectual freedom. The glory of Unitarianism is not its infinitesimal creed but its infinite toleration of even those who cannot "accept" that infinitesimal creed.

As a matter of fact, it is more free than even the National Conference statement would imply. It belies itself when it says "these churches accept the religion of Jesus." The statement is false in fact as well as objectionable in theology. There are churches whose bond of union has not the slightest reference to Jesus or to God,—churches formed on the purely ethical basis,—to say nothing of the fact that the Western Conference has consciously and openly rejected both of those words of theology and raised a fund to propagate this ethical faith.

As secretary of that conference it is my duty to uphold this ethical basis of fellowship which centers religion in the heart. If I failed in this duty I should be deeply disloyal to the purpose for which our funds were contributed. And strange as it may seem, this duty has been made more difficult by the action of the National Conference last September. The old "Preamble" was so objectionable that a man was still regarded as a fairly good Unitarian who refused to accept it and insisted upon the ethical basis. But with the adoption of the new statement, there seems to be a feeling that this definition of religion is so good that no reasonable man can reject it; and that any one who does object to it, though he may be formally invited to the working fellowship, really has no business in any official position.

Therefore it becomes a serious matter for the secretary of the Western Conference to put this statement aside as differing totally from our own free standard. But I hope the denomination will not prove less liberal now than before the new constitution was adopted. I hope that, though the words may bear a narrow meaning, the interpretation of them will be as broad as Mr. Savage's seems to be. For in my opinion it is the interpretation, rather than the exact meaning of such a statement, that makes it broad or narrow. Each man puts his own meaning into any denominational statement, and the higher and broader meanings are not reached so much by enlarging the words as by enlarging the minds.

The great questions that divide men are nor settled by dropping one statement and adopting a totally new one, but by coming to see the larger implication of the older words. Our own history shows us this very clearly. Men said ten years ago that "pure Christianity" was absolutely inconsistent with the ethical basis. Men say now that it is absolutely identical with that basis. Men

said ten years ago that the presence of "God" in a statement kept it from being purely ethical. Now "God" has become so ethical that Mr. Savage failed to notice the word, even "with his glasses on," and thought the statement containing it to be wholly ethical.

If "pure Christianity" does really mean, to those who use it, the same thing as the open basis; if love to God and love to man is really meant to center religion in the heart, as Mr. Savage claims, then there seems nothing further to separate the American Unitarian Association from the Western Conference. It is for those who represent that organizatlon to put their own interpretation upon these words by their acts. If they show a spirit of cordial co-operation with the liberals of the west, who hold the ethical basis, I shall certainly be the last person to desire any verbal changes in their statements; but if they require as a condition of co-operation, that the Western Conference shall have nothing to do with any that do not accept the Unitarian statements, then I shall be forced to believe that their words are as narrow as they seem, and that even their new definition still fences out more religion than it fences in.

A. W. GOULD.

Unity.

BY JACOB B. DUNN.

The word unity in its full import implies the existence of Absolute Being, of whom are immensity, eternity, power, knowledge and self-conscious individuality with all that we inherit therein. Thought, with its conditions, including time and space and perpetually changing material forms, are in no proper sense parts of the absolute, as a picture is no part of the building or other object it represents. Absolute knowledge leaves no room for sense and reason by which we conditioned beings obtain partial knowledge. The expression infinite number is a contradiction. A number can be counted, but the infinite is in no way mensurable. Eternity has no years, nor is there a past or future eternity, for it is an unknown unit without change,—or an attribute of the absolute. So a "thought of God," or an act of God by which a temporal change or reverse of order takes place, contradicts his knowledge or his eternity. The methods of the Absolute are beyond our ken. But we cannot deny our own existence; and if we exist, the Absolute must be assumed.

David had, I think, reached the doctrine of the school of Kant, and that of Spinoza, that things seen are not real and that our lives, being concerned almost entirely about these things, are a kind of dream. Hence, addressing Yahveh, he says: "I shall be satisfied when I awake with thy likeness." So I think Gen. 1. 26 indicates clearly that God is the real being of which Adam was the likeness and image in the flesh, and even the highest likeness we can contemplate of him. Whether the passage implies this or not, it is true that the conscious self projected in the Absolute is our highest possible idea of God.

Notwithstanding the high authority that claims Gautama as a nihilist, I think probably his Buddhistic state meant that state in which the soul reaches the peace and rest of absolute unity of all being and all interest. That idea attempted to be expressed by his weaker followers might mean nihilism or absorption, and with the master might have meant a bliss beyond conception.

If we take Isaiah's statement that reasoning with God will make us pure, we find in it the same idea, *viz.*, that ignorance, weakness and pain, all of which imply impurity, depart with the knowledge of God, the great unity. Jesus teaches oneness with God, and gives us the assurance that no deed wrought in truth and righteousness can be a loss either for this world or that to come.

If then we assume unity of all in God in whom our being is, the question of our duty is not of an apparent personal interest, but how shall we best promote the happiness of all. And unselfish devotion to the happiness of the world embraces the highest possible self-interest. Jesus's life illustrates this. He accepted no honor from men, his kingdom was not of this world, he was no judge or ruler, and he most solemnly enjoined his disciples not to rule over one another.

Under these facts I aver that if Jesus, Isaiah, Gautama and David were right, every rightful society among men must be a pure and equal brotherhood.

Although the conflicting doctrine of Plato and Paul as maintained by Christianity, that the best men should rule (which Paul held to mean himself, as the last witness of Jesus, and the appointed clergy of the churches), made those ministers ambitious, selfish, lustful and ignorant for many ages, it did not quite destroy the influence of Jesus's life; and now a little more love of freedom and righteousness has found its way into some Christian churches. This freedom has led men to invent means of overcoming physical forces to such an extent that a part of mankind can readily supply the wants of all, and can control the means of supplying wants, so that, in our heathen forms of society, the doors to usefulness, to contentment and happiness are shut to a large part of mankind. Great changes confront us, the evils of society are fast culminating. We may attempt to set religion aside and organize on the right of men to rule and kill each other on political or economic grounds. But this is bold atheism. This is practically true of Christian nations now. In some of them,—namely, Catholic states, Russia and Great Britain,—religion is a whip to hold the wretch in order; in others, as the United States, it is a tolerated absurdity with no manner of influence and no respect except an occasional courteous executive bow.

Isaiah and Jesus clearly show that we can serve God only by serving men, because He is not poor, sick, hungry, naked or despairing, weak or discouraged. We can do nothing for Him. But we can feed and clothe his naked and hungry images. We can cease to condemn any man, and treat every man as our brother. In this we may be like God who gives alike to all.

When we consider how vast the duty that the life of Jesus and teaching of Isaiah throw upon us, and especially when we know of our own consciousness that they were right, how poor and vile is our literature, and how low the subjects of our praise.

The time spent in trying to glorify teachers and rulers who leave us at, if they have not brought us to, one of the greatest crises of the ages, and who could not be other than unprofitable servants, might raise many a poor despairing man and woman up to the heaven of love and hope. Whom did Jesus and the prophets honor? Surely not those who ruled and taught so badly as to leave the people of Israel to suffer the scorn and contempt of heathendom for 1900 years. This, alas! has been their lot and our shame, while we have pretended to worship Jesus, who was a great expounder of Judaism, whose teachings never transcend the highest teachings of David and the greater prophets.

If unity is not a mockery, religion, which teaches the duty of men to each other in all its phases, should be the ground of social order and the business of our lives.

Our Guests.

Another thing which passes manufacture is our *Guests*. They are nearly as important a part of the household furniture as the chairs we buy for them to sit on. A home that merely holds its inmates, and to the rest of the town is a barred place, good, like a prison to keep out of, can hardly be a "home" to those who live in it. It must be pleasant to a women to know the children like to look up at her windows as they run to school, hoping for her smile; it must be a pleasure to a man to know the neighbors look forward to an evening around his fireside or a chat and laugh over his tea-table. The truest hospitality is shown not in the effort to entertain, but in the depth of welcome. What a guest loves to come, and come again, for, is not the meal, but those who sit at the meal. If we remembered this, more homes would be habitually thrown open to win the benedictions upon hospitality. It is our ceremony, not our poverty, it is self-consciousness oftener than inability to be agreeable, that makes us willing to live cloistered. Seldom is it that the pleasantest homes to visit are the richest. The real compliment is not to apologize for the simple fare. That means trust, and trust is better than fried oysters. One of my dearest haunts used to be a home where we had bread and butter for the fare, and the guest helped to toast the bread and wipe the dishes; but the welcome and the children and the wit and the songs, and the quiet talk after the children went to bed, made it a rare privilege to be admitted there. If the dinner be a loaf of bread and a pitcher of water, invite your friend rather than incur that opposite reputation, that it is "a kind of burglary to ring your door bell before dinner." Count guests who are always glad to come and always make you glad they come, as best pieces in your household furnishing; and those who are glad to come, without the power of making us so glad,—count some of these as reasons why the house was built.—WM. C. GANNETT, *in* "*The House Beautiful.*"

PERHAPS the most beautiful story in the English language to illustrate the abiding power of an unselfish deed is that of Sir Philip Sidney. He was a courtier with eminent titles and vast estates. He was a poet and he wrote beautiful stories. But not for that is he the best remembered. When fighting with the Hollanders, who were struggling for their freedom, at Zutphen, he fell mortally wounded. As they were carrying him from the field, he complained of intense thirst. When the canteen was put to his lips, he noticed a private soldier looking wistfully for the drop of water which he could not get, and the titled officer put the untasted water from his lips, and, handing it to the dying soldier, said, "Thy necessity is yet greater than mine." For this good deed, the name of Sir Philip Sidney remains as a type of the true gentleman, the noble Christian knight, a soldier without guile and without cruelty.

J. Ross writes in the Engineering and Mining Journal that since the diamond discoveries in South Africa the Brazilian diamond mining industry has fallen so low that the annual output is now not over $150,000, when thirty years ago it was upward of $2,500,000. Brazilian diamonds are so much smaller than the African that it does not pay to mine them against African competition.

THERE seems to be every possibility of an ecclesiastical trial to test the right of an Episcopal minister to deny the virgin birth of Christ as an absolutely essential doctrine of Christian faith. A clergyman in the diocese of Massachusetts has announced his refusal to preach the doctrine, and another has announced his purpose to bring the matter before the Bishop.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

"Old and New Views of the Ressurrection and the Future Life."

BY REV. HOWARD MACQUEARY.

Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—I Cor. xv. 50, 51, 53.

There are two radically different views of the unseen world and the ultimate destiny of man, held, respectively, by orthodox and heterodox Christians; and I purpose to consider these conflicting opinions in this sermon. The first, or old, view of the future state may be called the *materialistic* view. In former days it was universally believed among Christians that the body which was laid in the grave would be resurrected at the last day, when the world would be destroyed, and all men would be judged and condemned to endless misery or endless happiness, according to their faith or disbelief in Jesus Christ as God and the Savior of men. This view is embodied in the Apostles' Creed, so-called, which came into general use in the church in the eighth century (art. "Creeds," Encyclopedia Britannica) and is still accepted by the orthodox churches. But it is a striking fact that few evangelical theologians now-a-days accept the doctrine of a literal resurrection of the very body that is laid in the grave. Dr. Talmage—that eloquent advocate of theological fogyism—is one of the few who profess to believe that God will ultimately re-collect the very particles of the body that have been scattered to the four quarters of the globe, and re-form them into the same bodies that were buried in the earth or the sea. The writer of the book of Daniel said that the time would come when "the earth and sea would give up their dead," and it is such passages in the Bible as this that advocates of a literal resurrection base their conclusions upon. But even the bishops and theological professors of the church often reject this gross view of the resurrection. Thus, the late Dr. Goodwin, Lord Bishop of Carlisle, England, and one of the ablest theologians of the English Church, in a large and scholarly work on the Creed, argued at length against the bodily resurrection of man; and he represents a very large number of leaders of thought in the orthodox churches. But it must be noted that even these progressive theologians hold a materialistic conception of the future state. They do not, indeed, believe that the actual body which is laid in the grave will be resurrected, but they hold that God shall give each one such a body as He shall see fit. Still it will be an actual *body*, will occupy space, and will be so nearly like the body that was dissolved in the grave that it may be recognized. They illustrate their view by St. Paul's illustration of the seed. "That which thou sowest (said the apostle) thou sowest *not that body that shall* be, but bare grain,—it may chance of wheat, or of some other grain,—but God giveth a body as it shall please him." Here the resurrection of the very body that is laid in the grave is *denied*, and it is said that God will give us bodies such as shall please him. But as the new grain of wheat which springs from that which was planted and has rotted in the ground resembles the old grain, so the resurrection body shall be a real body *like* the old body.

This statement of the popular and traditional view of man's resurrection would, I am sure, be accepted as correct by orthodox theologians. In accordance with this view of *man's* resurrection and future existence, is the traditional view of *Jesus's* resurrection; and fortunately we have a recent expression of this doctrine given by a committee appointed by the House of Bishops of the Episcopal Church. In their "Pastoral Letter," as it is called, the bishops say: "Of the resurrection of our Lord Jesus Christ, the church teaches, in the Creeds commonly called the Apostles and Nicene Creeds, that the third day He rose again from the dead according to the Scriptures; and, in the fourth Article of Religion, that He did truly rise again from death and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature. The Church," it is added, "nowhere teaches, and does not tolerate the teaching that the resurrection of our Lord Jesus Christ was a so-called *spiritual* resurrection, which took place when the vital union of his mortal body and his human soul was dissolved by death, and that the fleshy tabernacle saw corruption in the grave and was turned to dust." According to this doctrine, Jesus now has a body "with flesh and bones and all things appertaining to man's physical nature," and hence He must be living in some material world somewhere in the regions of space. If, therefore, we only had a telescope powerful enough (I speak seriously) we might find the world where Jesus lives, and thus locate heaven. According to the first chapter of the book of Acts, Jesus was taken up (bodily) into the sky and a cloud received him out of sight. For one, I hope some genius will arise in the future who shall invent a telescope powerful enough to explore at least the planets nearest to the earth, so that we may possibly discover the place where Jesus went and is now living. I say this reverently, and it is a thought naturally suggested by the view of his resurrection which the church holds. What a load of doubt would be lifted from our minds if only we could by means of the telescope find the world where Jesus went and is now living! It would forever end all disputes on this subject; for whenever a sceptic appeared, we could invite him to look through the telescope and see heaven and Jesus, and its other inhabitants.

Realizing the difficulties attaching to the doctrine of a literal resurrection, most, if not all, orthodox theologians try to get over these difficulties by saying that Jesus's body was changed, *spiritualized*, after its resurrection. But this is to give up the material body altogether, and it also contradicts the express statement of Luke's Gospel, where Jesus says to his disciples: "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." And they gave him some fish and honey and he ate it. (Luke xxiv. 36–43.) Then, too, in the account of the ascension given in Acts i. there is no intimation that Jesus's body had changed in nature. On the contrary, according to this account he rose up bodily and the disciples saw him ascending into the skies until a cloud received him out of their sight. Hence it is plain that at least some of the early disciples believed that the bodily Jesus, who could eat fish and honey after his resurrection, was taken up into some other material world; and those who accept the bodily resurrection of Jesus have no authority for saying his body was changed and spiritualized. They might more plausibly argue from our text that man's body would be changed; but this does not refer to Christ's body, and we shall presently see that St. Paul's teaching is wholly inconsistent with, and contradictory of, the traditional, materialistic view of the resurrection and man's future existence.

In contrast to all this, Unitarians, Universalists and other liberal people hold what may be called the *spiritual* view of the unseen world and the future state of men. We start out by accepting the idea that God is Himself a pure spiritual Being. He is not a person separated from the material universe, and living far off on some planet, surrounded by the heavenly host. But He is the Infinite Spirit which resides in and presides over all nature. He is co-extensive with the universe. He is related to the material universe somewhat as the soul of man is related to his body. Heaven is where God is, and as God is the Spiritual Power *within* material nature,—the Power that holds the stars in their courses, that causes the grass and plants to grow, that gives life and breath to all things, and that wells up in us under the form of reason and conscience,—it follows that Heaven is not a locality on some planet in the skies, but a spiritual order within the material order. When, therefore, man lays aside his material shell, his spirit does not ascend or descend into some other planet, but it simply withdraws into the deeper, purer, finer recesses of being. This inner world being thus a spiritual universe, there is no room for or necessity of material bodies. At death we believe the soul enters upon a purely spiritual, disembodied state of existence and continues so forever. As with man, so with Jesus. When he died his body was laid in the tomb and mouldered into dust. If he re-appeared at all to his disciples after his death, it was as a spirit, and not in bodily form. Now we accept this view of the spirit-world and the destiny of man, and reject the materialistic conception of the resurrection and the future state, for the following reasons:

1. The stories of Jesus's bodily resurrection in the Gospels are wholly *unreliable*, because these books were written by unknown authors at unknown dates. In a sermon delivered some time ago on the authorship of the Gospels, I showed the uncertain authorship of these books, and the unreliability of their stories of miracles. The Gospels were not written for at least fifty or seventy-five years after the death of Jesus, and they were gradual compilations by various authors from oral tradition and unknown written sources. If you doubt this statement and have not time to study the question more thoroughly, I would ask you to read the article on the "Gospels" in the Encyclopedia Britannica, written by Rev. Dr. Abbott, an eminent English clergyman, and you will there find in a nutshell ample confirmation of what I say. Even Dean Alford, a strictly orthodox clergyman and a fine Greek scholar, in the introduction to his large Greek Testament, insists that the writers of the Gospels depended largely on oral tradition for their information, and they used documents which are now lost. He proves this from the nature of the Gospels themselves. These books bear on their very face the marks of fragmentary composition. They are not well connected, orderly histories of Jesus's life and teaching, but simply a lot of stories which his disciples told about him, and which their writers gathered up into this form without regard to historical and orderly arrangement. If you will turn to the book of Acts you will there learn that Jesus's disciples, immediately after his death, went abroad *preaching* about him—telling what he had said and done—and it was not till he had been dead many years that anyone began to write out what

they said. St. Paul was the first person to write any of our New Testament books. His first epistles were those to the Corinthians, written at least twenty-five years after Jesus's death.

According to a writer of the second century (Papias, bishop of Hierapolis), Matthew, the apostle, was the next person to write anything about Jesus, and he wrote the "Speeches of Jesus" in Hebrew. But our Gospel of Matthew was written in Greek, and it contains much besides Christ's speeches. Hence Matthew did not write this Gospel, though the writer of it may have used his Hebrew book. According to the same witness, John Mark, who is first mentioned in Acts xii. 12, was a companion of Peter and took notes on that apostle's sermons; and it is probable that these notes were embodied in our Gospel of Mark, but there is no evidence that Mark wrote this Gospel in its present form. On the contrary, the writer quoted says: Mark did not write his notes in an "orderly form." But our Gospel *is* an orderly narrative, beginning with the opening of Christ's ministry and giving his history till his death. Hence, while the writer of our Gospel may have used Mark's materials, he certainly must have re-arranged and probably added to them. The writer of Luke's Gospel, in its opening lines, says that "*many* had taken in hand to set forth the things that were believed among the disciples." Hence our Gospels are only a few of "many" books that were written about Jesus within a century after his death. Nobody, not even the most conservative critic, denies that our Gospels were gradual compilations from oral traditions and unknown written sources during the century immediately succeeding the crucifixion. This being so, it seems useless to argue that errors were more than liable to creep into the reports circulated about Jesus. We know how hard it is now, when we have expert shorthand reporters, to get correct reports of any great man's speeches and acts. The apostles and Gospel-writers were not shorthand reporters and did not "take down" Christ's sermons as he delivered them. On the contrary, they simply repeated these sermons from memory. The very shortness of the Gospels proves this. Jesus preached for hours at a time and exercised his ministry for two or three years, and if his acts and discourses had been fully reported they would have filled a volume as large as the whole Bible, whereas any one of the Gospels may be read through in a few hours. Even supposing that the immediate followers of Jesus did not exaggerate in reporting his actions, yet others in repeating their reports might easily add to them, and in this way many errors would in a few years creep into his history. If Jesus reappeared as a spirit to his disciples after his death, or if the disciples merely *imagined* that they saw him alive after his death, these visions would in time be magnified and exaggerated by various people into real bodily manifestations. At any rate, we reject the stories of Christ's bodily resurrection, because we do not know and no one can prove who wrote these stories, and so we do not know whether they are reliable or not. The resurrection of a dead body would be so wonderful an event that it could be proved only by the most overwhelming amount of evidence, and this we do not possess in this case. If we were to read such stories as these in any other book than the Bible (and there are many such stories in other books) we would not hesitate to reject them. If we will exercise the same caution and institute the same thorough investigation, we will learn that there is no more reason to believe the miracles of the Bible than those of any other book. For years I believed these stories, because I had been taught to believe them. But the more I studied and investigated, the less evidence I found to prove the occurrence of these marvelous events, and so I was forced to give them up. I was not willing to accept second-hand testimony; therefore I went to the writings of the Christian fathers, who lived in the first and second centuries, and learned what they had to say about the authorship of the Gospels. I found evidence in their writings to prove that our Gospels were gradual compilations by various authors from oral tradition; and that Matthew, Mark, Luke and John, were *not* the authors of these books. At most the unknown writers of our Gospels got *some* of the materials for their books from Matthew, Mark, Luke and John, and added much besides gathered from other sources. Then I studied the Gospels critically and saw that their *differences* and *contradictions* could be explained only by supposing that they were collections of various more or less conflicting reports about Jesus. One writer (Matthew xx. 29-34) says that Jesus healed *two* blind men as he *departed* from Jericho. Another (Luke xviii. 35-43), reporting the same event, says that Jesus healed *one* blind man as he *came into* Jericho. Matthew's Gospel (viii. 28-34) says that Jesus healed two men possessed of devils in the country of the Gergesenes. Mark and Luke (Mark v. 1-20; Luke viii. 26-39), referring to the same event, say he healed only one man. Luke makes Joseph a resident of Nazareth and Jesus's birth at Bethlehem a mere accident (Luke ii. 1 7), while Matthew knew nothing of Joseph's residence in Nazareth, and reports the birth at Bethlehem as though the holy family always lived there (Matthew ii. 1, *et seq.*). Mark and John know nothing of the virgin birth of Jesus, which Matthew and Luke report. John's Gospel alone records the resurrection of Lazarus, and Luke alone records the raising of the widow's son at Nain, though Matthew, if he wrote the first Gospel, must have known of these events and ought to have reported them if they really occurred. These and such like differences between the Gospel narratives show that they were compilations from various sources by persons imperfectly informed. When such facts were first brought to my notice, like many others, I was disposed to reject the Gospels as wholly untrustworthy. But the more I studied them, the more I was convinced that they contained much truth, and that the wheat might be separated from the chaff. Such stories as those about Jesus's resurrection, his raising three people from the dead, and a few others are "chaff" and should be rejected. But his sermon on the mount, the Lord's Prayer, his parables, the stories of his healing certain diseases, etc., may be rationally accepted. In this way I learned to distinguish the reliable from the unreliable, the reasonable and credible from the unreasonable and incredible parts of the Gospels.

The uncertain authorship, then, of the stories in the Gospels of Christ's resurrection, casts so much doubt on their genuineness that we must hesitate to accept them; and this is our first reason for not believing in Christ's bodily resurrection.

(2.) But a second reason is that St. Paul says, in the text, that "flesh and blood cannot inherit the kingdom of God." If so, then how could Christ arise and take his flesh and bones and ascend into heaven and sit down at the right hand of God? Now, note! St. Paul says that flesh and blood cannot inherit the kingdom of God. He also says: "There is a natural body and there is a spiritual body"—two bodies entirely unlike. He further says that as the seed which springs from another seed that has decayed in the earth is not the same seed, though it resembles it, so the resurrection body shall differ from the body laid in the grave. Finally, he says: "Now is Christ risen from the dead and become the first fruits of them that slept." In other words, Christ's resurrection is the prototype of man's resurrection. Christ has a body or a form now like that which man shall have after death. Clearly, this is what St. Paul means. If so, then he must have believed that Christ had not the body that was laid in the grave, but a "spiritual body" after his resurrection, for he says: "Flesh and blood cannot inherit the kingdom of God"—"we shall all be changed—" as we have borne the image of the earthy, so also shall we bear the image of the heavenly"—"God shall give us bodies as it shall please him." How any one can deny the literal resurrection of man's body, as many orthodox people do; how any one can read and understand the fifteenth chapter of First Corinthians, and yet believe in Christ's bodily resurrection, passes comprehension.

Now, as I have already remarked, St. Paul was the first person who wrote any of the books of the New Testament. The Epistles to the Corinthians, everybody admits, were written by him and they were written many years before our Gospels. Hence, I hold this view of the origin of the stories of the resurrection: St. Paul was converted to Christianity a few years after Jesus's death by a vision of Jesus. He wrote up his vision in the First Epistle to the Corinthians. He held a higher and more spiritual view of the resurrection than most people of his time. He taught that Jesus had re-appeared after death in a spiritual form and that five hundred people at once had seen him alive after his death. The Gospel writers, who wrote their books *after* Paul had written his account of Christ's resurrection, *added to his accout* all the details of the bodily resurrection of Jesus, which they had gathered from various more or less unreliable sources. Hence I reject their additions and accept Paul's statement. Certain it is that Paul contradicts the Gospel writers. And since we know that Paul wrote the Epistle to the Corinthians, and we do not know, and nobody can prove, who wrote the Gospels, we are surely justified, nay, we are forced to accept the testimony of such a man as Paul was in preference to that of unknown writers. But it is said, "Your view of Christ's resurrection agrees with that of the Spiritualists." If so, I cannot help it! So much the better for the Spiritualists! I agree with Paul because he was an honest man and he had every means of knowing what he was talking about; and he either lied or he told the truth, or he was deceived. I do not believed he lied, and I do not believe he was deceived; and therefore, I believed Jesus re-appeared in a spiritual form after death to his disciples. If the Spiritualists believe that, then they agree with Paul and myself. Only *I do not accept modern Spiritualism*, for reasons which I have more than once given from this desk. *How* Jesus could and did appear in a spirit form, I do not pretend to know or explain. I have never seen a spirit and never expect to until I become one myself. Perhaps, as Dr. Keim says, in his great work on "Jesus of Nazara," Jesus sent "a spiritual *telegram* from heaven." Certainly he must have made himself known in *some* way and by some means to his disciples after his death—else Paul and all the rest were deluded. I do not believe he "materialized" himself, for such materialization is quite as incredible

to me as his bodily resurrection would be. I don't believe he aspeared in a *visible* and *material* form of any kind; but I can believe that *he as a pure disembodied, invisible spirit, impressed upon the minds of his disciples the conviction that he was not dead but still alive*; and this conviction fired their souls with enthusiasm for his cause. If "thought transference" is a fact, that might help to explain *how* Jesus appeared as a spirit to his disciples. As light flashes through space by means of an ethereal medium, so thought may be transferred from one mind to another, even after their disembodiment. You remember Tennyson's profound words—

> "No *visual* shade of some one lost
> But he, the Spirit himself, may come
> Where all the nerve of sense is numb;
> Spirit to Spirit, Ghost to Ghost."

But I am not concerned with the *how* of the matter. I simply emphasize the *fact* that *Paul contradicts the Gospel writers*, and teaches that Jesus re-appeared on earth after his death as a spirit. It is easier to believe in the re-appearance of a departed spirit than it is to believe in the resurrection of a dead body; for, by the supposition, the disembodied spirit is still *alive*, and has simply withdrawn into the inner unseen world, whereas the dead body has begun to dissolve and a new act of creation would be necessary to revive it. Believing, as I do, that the soul continues to live after the death of the body, I can more readily believe in its manifestation to men in the flesh than I can in the re-animation of a dead body. The only question is, *What is the actual evidence of such spirit-manifestation?* In the case before us, the evidence seems satisfactory—at least more satisfactory to my mind than the evidence of modern spirit-manifestations. However, the point I wish to emphasize is that St. Paul—the most reliable witness we have on this subject—teaches the spiritual resurrection of man and of Jesus, and contradicts the materialistic view of the Gospel writers and orthodox Christians. There are difficulties connected with his view as well as with the materialistic conception, but they are fewer and less formidable than those attaching to the old view, and anyone who believes in the soul's immortality will not find such difficulties insurmountable.

(3) A third reason for rejecting the traditional materialistic doctrine is that it is connected with a false idea of the *final judgment of mankind.* In the First Epistle to the Thessalonians St. Paul says: "The Lord (Jesus) himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord." In the twenty-fourth and twenty-fifth chapters of Matthew's Gospel it is said, "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled." And in various other passages of Scripture it is taught that Christ would return to earth, set up his throne of judgment, raise the dead from their graves, judge them and send the wicked away into everlasting punishment, but the righteous into life eternal.

Now, observe: The Gospel writers said that his generation would not pass away till all these things happened; and St. Paul said that he and his fellow Christians would be alive and remain at the coming of the Lord and would be caught up with him in the air. But as a matter of fact, he and the Gospel writer were mistaken. That generation did pass away and Paul and his fellow Christians did not remain till the coming of the Lord; and eighteen centuries have passed and there is still no sign of his coming. Hence we are certainly justified in rejecting this whole doctrine of a bodily resurrection and a general judgment, such as that described in the passages quoted.

I might give other reasons for rejecting the materialistic conception of the resurrection and the future life, but those given ought to be sufficient; and I am more anxious to explain more clearly our idea of the resurrection and the future state. It is always said, you know, that Universalists, Unitarians and other liberalists tear down the old faith and put nothing in its place; but this is false. It is, of course, necessary to clear the rubbish of an old building before you can put a new one in its place, but we believe in putting up the new in place of the old.

First of all, then, we accept the *future existence of the soul.* We believe it survives the body and continues to exist in a self-conscious state. There are many reasons for this belief, but I can mention only one, *viz.*, the scientific demonstration of the radical difference between the soul and the body. Physiologists have studied the brain and its action, the body and its functions, most carefully. They have shown that with every thought we think and every feeling we experience, a certain definite motion takes place in the particles of the brain. But they have also shown that the motion of the brain particles does not *produce* thoughts and feelings. Why? Why, because thought and feeling are immaterial things: they have neither length, breadth nor thickness, nor any of the other attributes of matter. As Professor Huxley says: "Thoughts and feelings are immaterial substances in the strictest sense of that word" (Science and Culture, p. 265—quoted from memory); and Huxley remember, is a radical sceptic and one of the highest authorities on science. It is a law of nature that "like produces like." A material substance, therefore, must produce a material substance. The motion of the brain-particles might conceivably produce noise, but it could not produce a thought or a feeling, for, in that case, an immaterial substance would spring from a material substance. A cause would produce an effect totally unlike itself. The whole order of nature, therefore, would be disturbed and cease to exist.

Since, then, material things must spring from material things, and since thought and feeling are immaterial things, they must spring from an immaterial cause, and this immaterial cause we call the soul or mind. This mind is as distinct from the body as electricity is from the wire through which it passes, or as the steam is from the engine it moves; and so we believe the soul may exist apart from the body. *How* this may happen we do not know. What is the exact nature of mind and what is the nature of matter we cannot fully explain. But certain it is that what we call "matter" or body has length, breadth and thickness, and occupies space; whereas thoughts and feeling have no length, breadth or thickness, and do not occupy space, and hence the two phenomena must be due to different causes. And while they are now intimately associated together, as electricity and the wire, or steam and the engine are, yet as these latter may be separated and continue to exist separately, so we may reasonably believe that the soul may be separated from the body and continue to exist after the body is dissolved into dust.

Secondly: We believe that God is spirit, and that He resides in and presides over, and is co-extensive with the material universe. In other words, the so-called "forces" of nature are, in their last analysis, spiritual in their essence and nature. Material nature is an outward and visible sign, or shell, of an inward and spiritual universe. As our soul resides in and lives in our body, so God—the infinite and eternal Spirit—resides in and presides over all material things. Heaven is where God is, and since God is the soul of nature it follows that there is a spiritual universe within this material order, and at death the soul simply shuffles off its mortal coil, and withdraws into the inner spiritual recesses of Being. Owing to the fact that the unseen world is a spiritual sphere or condition, no material body is necessary or possible there.

Third: We reject the doctrine of a "final judgment" of mankind, and hold instead that every man is *self-judged* and *self-condemned* whenever he commits sin. What do we mean by that? We mean that God has decreed that "whatsoever a man soweth that shall he also reap here and hereafter." Hence, when a man sows to the flesh he of the flesh reaps corruption; and when he sows to the spirit he of the spirit reaps eternal life and happiness. It is not at all necessary that God or Christ should decend from heaven with the voice of the archangel and the trumpet of God, and summon the nations before His judgment throne and reward or punish them according to their deeds or their faith. All that is necessary is to *leave the sinner to his fate.* His sin will surely find him out and he will suffer pain and confusion of face. Judgment, or condemnation to punishment, therefore, is a natural consequence of sin, as happiness is the consequence of right doing. After death, as well as before, the soul will continue to reap what it sows. If it keeps God's moral and spiritual law, it will rise from height to height of holiness, knowledge and happiness. If it disobeys these laws it will suffer in proportion to its sin. Now I don't want to speculate on this subject. I do not want to put forward speculations which have no better basis than imagination or the mere desire of our hearts; but I think we may reasonably draw certain conclusions from the facts stated as to the nature and condtions of spiritual life. For my own part, I am content to rest satisfied with the mere fact that the soul survives the death of the body, and wait till I enter upon the higher spirit-life to learn its nature and occupations. Yet we cannot help thinking about that life and wondering how we shall live apart from our bodies and what we shall do. Now, I do not pretend to dogmatize on this subject, nor do I profess to be able to explain the secrets of the spirit-world. But there are certain conclusions which logically and necessarily flow from the facts stated. Thus, I have said that science has demonstrated a radical difference between mind and body—that they are so unlike that they must be products of different causes, and may exist apart from each other. If, then, death does not affect or destroy the soul, it logically follows that the soul will retain all its powers in the future life. If one of these powers were destroyed by death, all might be. But since death means simply and only a separation of the soul and body and a dissolution of the body, it follows that the soul will continue to think and feel after death as it does now. Therefore, we shall increase our knowledge, we shall recognize

those whom we have known on earth, we shall, in one word, continue to live the same sort of spiritual life after death that we live here. We shall continue to think, feel and love there as here. *How* one disembodied spirit may recognize another, commune with him, think, feel, act, etc., I do not pretend to know. But the fact of such recognition and knowledge seems undeniable if the soul continues to live; and with this simple fact I rest content.

And this fact should afford us unspeakable comfort in the hour of death and the day of trouble and bereavement. Indeed, our whole view of the resurrection and the future life is not only more reasonable and credible, but it is also more consoling and satisfying, than the old view. A friend once asked me why I observed Easter if I did not believe in the bodily resurrection of Jesus? This sermon ought to fully answer that question. Easter means something far better than the resurrection of one dead body. It means the rising of Christ and of all men who die to a higher and more spiritual life. And it is *this* great fact which we celebrate today. It is life, not death; it is heaven, not the grave; it is spiritual growth, growth in knowledge, holiness and happiness,—that we fix our eyes and thoughts upon. We rightly call this body our "lower nature." It has appetites and passions which must be satisfied, wants that must be supplied; but when at death we lay it aside, we believe we shall lay aside a heavy weight, and henceforth live in a purer, higher and better atmosphere. A witty clerical friend of mine once said that it was a great consolation to him to think that there would never be a resurrection of men's bodies; for then there would be no need of the grocery business in the next life! This may shock us at first sight, but if we should have bodies in the future life we should have to sustain them by physical means; and hence the conditions of physical life on earth would have to be reproduced in the future world. But our view of man's destiny gets rid of all this gross materialism. We believe that the future life will be a higher and a different life from this. Our modes of living will be more spiritual and noble there than they are here. And so that life will possess all the attraction of novelty as well as be free from the low and degraded conditions of material existence. All the sweets of love and knowledge will continue. Parent shall know child, husband shall know wife, friend shall know friend,—not materially, but spiritually. Congenial souls will flock together and live in sweet communion. Together they shall search and learn the deep things of God. Freed from the slavery of the flesh they shall be able to obey God's laws more perfectly, and so they shall increase in knowledge, holiness and happiness. "Flesh and blood cannot inherit the kingdom of God—neither doth corruption inherit incorruption. This corruptible must put on incorruption and this mortal must put on immortality." We shall all be changed from half-spiritual into perfect spiritual beings. Doubtless, as Tennyson says, the individual soul will not be re-merged in the Universal Soul, but—

"Eternal *form* shall still divide
The Eternal Soul from all beside."

But this will not be a material form, such as we have in this world, but a spiritual *individuality*. Jesus said: "In heaven they neither marry nor are given in marriage," as in this world—but the union of souls may exist and must exist there as here. That is a low view of marriage which makes it consist in physical union. That alone is true marriage which consists of spiritual union and congeniality, and such unions will exist in the spirit world. We shall know each other there—we shall love each other there. Eye hath not seen nor the mind of man conceived the glories of that state. But great souls, like Jesus and Paul, have caught visions of the Beyond, and we are justified in believing what has now been said. There is much more that we would like to know, but we can wait for the future to reveal itself. If this vision of the future be a dream, a fancy, it is a noble dream! it is an uplifting fancy! it is an inspiring vision! It should make us better men and better women, and if we are wise we shall so live in this world that we shall be worthy of eternal life in the world to come.

Amen.

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Mon.— Go wake the seeds of good asleep
Throughout the world.

Tues.— Let each task present
Its petty good to thee.

Wed.—Look one step onward, and secure that step.

Thurs.—God ne'er dooms to waste the strength he deigns impart.

Fri.—When the fight begins within himself,
A man's worth something.

Sat.—Learn how to live in weakness as in strength.

—*Robert Browning.*

The Ancient History of the Flowers.

The Mayflower, with her little rosy feet,
Ran out to meet the Spring, all sweet and shy.
Blue Violets in the meadow had their seat,
When they could see their home, the azure sky.

The Windflower was a wandering child of air,
She came upon the soft wind from the south;
She had fine garments given her to wear,
In color like a sea-shell's curling mouth.

A country lass that never dared look up,
The Trillium in the shadow chose to grow.
The Dandelion and the Buttercup
Were touched by Midas' finger long ago.

The Primrose slipped away from moonlight land,
All faint and wan, delicious with the dew,
And would not open till a moonbeam spanned
The evening dusk, and tender kisses threw.

The Water-lily was a Naiad's child;
The Bindweed was a wanderer pale and worn;
The pleading Rose, upon the bramble wild,
A captive maiden looking forth forlorn.

The red Lobelia lit a fire and flung
The embers all around a shady dell;
The Daisy had a gypsy's crafty tongue,
And youthful fortunes glibly would she tell!

The Asters were a shower of stars that fell
Amid the dimness of an Autumn night.
Witch-hazel woke and cheerily cried, "All's well!"
And met with smiles the dull November light.

—*Edith Thomas.*

Children in Mexico.

A writer in the *Pall Mall Budget* describes the work and play of Mexican children, who are apparently quite as active, in spite of the tropical climate, as our own little ones. They are all artists of one sort or another. They love music, and more than that, are born with clever fingers, especially adapted to the sculptor's work. They are indeed marvelous modellers. The wee brown fingers of Mexican babies mold the ruddy Mexican mud into babies darker than themselves, and very little children pinch and pat and poke moist clay or wax into statuettes, to be sold in the market-places.

Here in the public bazaars the poorer children spend a great deal of their time. They peddle the little clay and wax figures which their tiny hands have made; they hawk flowers and barter magnificent fruits for copper coins; and they rush after you, catch you by the skirt, and lure you back to their parents' booths. As a rule, they know one English sentence: "Give me a penny."

In their devotion to music they seem to emulate the birds themselves. This is the unique morning custom, whereby they pay back the little feathered warblers, song for song:

When day first breaks in at the window of a Mexican home, the head of a house gallantly welcomes it by leaping out of bed; if he is very old or feeble, he at least manages to lift himself from his pillow; and then he begins to sing a song of praise. If a priest happens to be staying in the house, then it is he who starts the vocal symphony. But whoever begins it, all the household catches it up; the wife, the grown children, the half-grown children, the toddling babies and even the servant join this simple melody of praise. Out beyond the cabins, the adobe hut or the richly carved palace, the hewers of wood, the drawers of water, the tenders of grain or of flowers, join in the morning chorus. But sweetest of all those sweet Mexican notes, rings the treble pipe of the Mexican baby voice.

Mexican children used to be trained to two industries in which they no longer engage. These were running and diving for coins; but both these daring and remunerative sports are now prohibited by law. Not long ago a goodly number of boys were trained to run almost as soon as they could toddle alone. They inherited supple hips, strong thighs, tireless legs and nimble feet from their remote and their nearest ancestry. When they grew to manhood, reaching also professional perfection, they joined a corps which formed the only reliable messenger service of Mexico. These men often ran three hundred and fifty miles in four and a half days. They made round trips of seven hundred miles in nine days, for which they were paid twenty-five or thirty silver Mexican dollars. But the old Mexican runners are dead, killed by their mad overwork, and the authorities are wise enough to have suppressed a livelihood that invariably proved suicidal.

The good Quaker, Elizabeth Fry, in the early part of this century exercised a wide power for good among the convicts in English prisons. She gave up her life to work in them. On one occasion, a friend went with her to the women's cells in Newgate, and saw that she was greeted with affection by the wretched prisoners as a familiar friend. When they came out she asked of what crimes these women had been convicted. "I do not know," said Mrs. Fry. "I never have asked them that. We all have come short."

Rev. Dr. Reuen Thomas, of Brookline, Mass., devoted considerable time last summer to listening to other preachers, and as the result of his experience makes a report strongly in favor of written sermons. He says: "I have tried to recall the sermons which held me at the time and which have stayed by me since. To my great astonishment not one of them was extemporaneous. With one exception, I did not hear a single extemporaneous sermon that was scholarly, with much of intellectual flavor about it, logically suggestive or strikingly devout. I did not hear one sermon in which the preacher used a manuscript which had not about it a delightful intellectual flavor, with logical continuity of thought, devotional feeling and much of suggestiveness." Dr. Thomas's observations were made among Episcopalians, Presbyterians, Congregationalists, Lutherans and Roman Catholics.—*New York Tribune.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Program of the Western Unitarian Conference.

Tuesday, May 14.

7:45 P. M. Opening services.
Sermon by Rev. John E. Roberts, Kansas City, Mo.

Wednesday, May 15.

9:00 A. M. Devotional meeting.
Leader, Rev. B. R. Bulkeley, Chicago, Ill.
10:00 A. M. Business session.
Address of the President, Hon. D. L. Shorey;
Report of the Secretary, Allen W. Gould;
Report of the Treasurer, William McFadon;
Brief reports of State Conference Secretaries:
Allen G. Jennings, for Ohio and Indiana;
Charles F. Elliott, for Illinois;
Henry T. Secrist, for Wisconsin;
Leon A. Harvey, for Iowa;
Helen G. Putnam, for Minnesota and the Dakotas;
Abram Wyman, for the Missouri Valley Conference;
Brief reports of individual churches;
Report of the American Unitarian Association work in the west, by Trowbridge B. Forbush;
Appointment of Committees.
1:00 P. M. Intermission. Lunch served in the church.
2:00 P. M. Paper by Rev. C. F. Elliott, Hinsdale, Ill., on "The Bitter Heroism of Science."
Discussion opened by Rev. V. E. Southworth, Janesville, Wis.
3:30 P. M. Paper by Rev. F. W. N. Hugenholtz, Jr., Hillside, Wis., on Social Injustice as a Source of Atheism and Religious Indifference.
Discussion opened by Rev. W. R. Lord, St. Paul, Minn.
7:45 P. M. Religious services.
Discourse by Mrs. Anna L. Parker, Quincy, Ill., on "The Thought and The Form."
Discourse by Mr. E. D. Coxe, Rogers Park, Ill., on "Beauty in Nature in relation to Man."

Thursday, May 16.

9:00 A. M. Devotional meeting.
Leader, Rev. J. L. Andrew, Sioux Falls, S. Dakota.
10:00 A. M. Report of the Conference Committee on the Relation of the Western Conference to the State Conferences and to the American Unitarian Association and to the American Congress of Liberal Religious Societies.
1.00 P. M. Intermission. Lunch served in the church.
2:00 P. M. Paper by Rev. George A. Thayer, Cincinnati, Ohio, on "Our Free Congregational Polity."
Discussion, opened by Rev. George W. Buckley, Sturgis, Mich.
3:00 P. M. Business session of the Conference.
Election of Officers; Report of Committees.
7:30 P. M. Social Reunion, leader, Rev. Frederick L. Hosmer, St. Louis, Mo.
Talk on Dramatics and the Church Life, opened by Miss Bell G. Scribner.
General conversation on the subject.
Talk on Dancing and the Church Life, opened by Rev. Arthur M. Judy, Davenport, Iowa.
General conversation on the subject.

Program of the Women's Western Unitarian Conference.

Tuesday, May 14.

2:30 P. M. Address by the President, Rev. Ida C. Hultin;
Report of the Secretary and Treasurer, Mrs. Bethia C. Reed;
Report of the Post Office Mission secretary;
3:15 P. M. Paper by Miss Sadie American, on The Universal Element in All Religions;
3:45 P. M. Poem by Alice William Brotherton;
4:00 P. M. Business.

Program of the Western Unitarian Sunday School Society.

Friday, May 17.

10:00 A. M. Address of the President, Allen W. Gould;
Report of the Secretary and Treasurer, Albert Scheible;
Reports from the Sunday Schools;
Appointment of Committees;
11:00 A. M. Report of Committee on Local Sunday School Unions, by the chairman, Rev. A. M. Judy;
General discussion opened by Rev. E. E. Gordon;
12:00 M. Paper on The Best Methods of Sunday School Records. by Rev. R. F. Johonnot, to be followed by a general discussion.
1:00 P. M. Intermission.
2:00 P. M. Talk on Nature Studies in the Sunday Schools, by Mrs. Anna L. Parker;
General discussion opened by Mrs. E. E. Holway, Rev. Lewis J. Duncan and Mr. Albert Scheible.
4:00 P. M. Business.

To Delegates and Attendants:

Delegates and attendants at the meetings will report, upon arrival, at the Third Unitarian Church, northwest corner of Monroe and Laflin streets. Take the Madison street cable cars and get off at Laflin Street.

A reception committee will be at the church on and after Tuesday afternoon to guide delegates and others to suitable stopping places.

Letter from the Third Unitarian Church:

To our Brethren of the Unitarian churches and to any other churches that will attend the Western Unitarian Conference, Fraternal Greeting.

Dear Brethren:—The coming Conference, beginning on the 14th of May, is to be held with the Third Church of Chicago. We bid you a warm welcome. We are very glad to have the Conference meet with us, and will do all in our power to make this session happy and profitable. Will not your church be prompt to send its full number of delegates? It is to be hoped greatly that all our churches will attend and make a full Conference, as seems our duty to one another and to our great thoughts of religion, that we may help spread them in the world.

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Again with fraternal greeting and commending this meeting of the Conference to your faithful interest,

J. M. WANZER,
April 10, 1895. Chairman of Trustees.

Western Unitarian Conference.

The following churches, in addition to those already reported have sent contributions:

Luverne, Minn	$10 00
Hillside, Wis	10 00
St. Paul, Minn	17 56
Chicago, Third Church	60 00
Geneseo, Ill.	20 00
Kansas City, Mo.	20 00
Grand Rapids, Mich., Unity Church.	10 00
La Porte, Ind	10 00
St. Cloud, Minn	7 03

The State Secretary of the Liberal Congress

was at Nunda Sunday, April 28th, and had a large audience. A large following for a liberal church seems possible here. Subscriptions were taken for regular services, and it is the local belief that a sufficient support can be commanded to sustain a minister half his time. Rev. Robert Jardine will preach there next Sunday evening. Another point will be developed as soon as possible by the secretary to join with Nunda. A collection was taken for the Liberal Congress, and delegates will be elected to represent this movement at the congress meetings in June. Those who have attended our meetings so far at Nunda are expectant and enthusiastic, and greatly desire a permanent liberal church in the place. The secretary found here the same utter weariness of the old orthodox ideas among the most intelligent people, the same neglect by them of church attendance, and the same lack as elsewhere of all attention to the great interests of the religious life, because there are no church services which they feel they can attend with satisfaction and benefit. It is indeed a sad state of things that the secretary's experience so far reveals. Freeport, Sterling, Byron, Hampshire, Nunda are all alike in the respects of which I speak, and I cannot but believe them typical of the country at large. The fields

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A. N. ALCOTT.

Chicago.

ALL SOULS.—There is at least one occasion during each year on which the pastor of All Souls Church fairly glows with pride and satisfaction (and who dare call it unrighteous?) and that is when he sits at the head of the long table at the annual banquet of the Alumni of the Confirmation Classes of his church. The sixth annual reunion of this kind occurred Thursday the 18th of April, at All Souls Church, when around a bountifully laden board were seated eighty-five of the one hundred and twenty members of the Alumni. And a sight it was calculated to inspire with enthusiasm and pride many a heart less personally interested than that of Jenkin Lloyd Jones. Rows of young men and women, boys and girls, ranging in age from the young matron and the college graduate of the class of '86 (for there have been ten classes, although but six reunions) down to the grammer school boy and girl of fourteen or fifteen who claimed a membership in the class of '95, graduated at Easter of this year,—their faces beaming with intelligence and health, all turned in loving admiration and respect to their faithful friend and teacher at the head of the table. After the eatables were disposed of, came the intellectual part of the feast, John Wheeler, as the year's president of the association, proposing the toasts that were responded to by members of the different classes, interspersed with class songs and finished by a word from the pastor,—"*Our* Pastor," the president said with a tender inflection in his voice as he lingered over the possessive case of the pronoun.

An attractive addition to the festivities was the dainty program, list of toasts, etc., on the back of which a new feature was presented in the arrangement of the mottoes of the different classes in the shape of the spokes of a wheel, all springing from a common center; and it did not take much of a mental effort or a great stretch of imagination to see in the wise and loving pastor and teacher this same center from which not only the class mottoes but the pure thoughts and higher aspirations of these young lives shall eminate.

A. A. O.

Ann Arbor, Mich.

More and more with each year the orthodox denominations see the importance of strengthening themselves at this great educational center and doing all they can to keep their hold upon the more than 3,000 young men and women from all parts of the land and the world who come here for educational training. Thus, besides sending strong men here as pastors, they are erecting denominational guild buildings and halls; establishing lectureships, libraries, reading rooms, beginnings of theological schools; bringing here their ablest preachers, bishops and theologians to give courses of lectures and sermons; carrying on a dozen or

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more student's Bible classes manned by the ablest talent they can command. Of course as a result of all this the Unitarian course has more each year to contend with. Still, it shows no sign of falling behind. Indeed the past year has been one of the most prosperous in its history. The congregations have been without exception good, and on some occasions very large. Notwithstanding the hard times the amount of money raised by the church has been larger than any in the previous year. All the various activities of the church, especially those which have to do with student life, have been in full vigor.

Mrs. Sunderland's Sunday noon Bible class became so large last year (having an attendance of more than 150) that it was thought best this year to put it into the evening in connection with a service of worship. This plan has worked well, the attendance ranging from 140 to 300. The subject of study has been "The Religious Thought of the Great Writers and Thinkers of the Nineteenth Century," embracing first the philosophers of Germany and England, from Kant and Hegel to Herbert Spencer, then the Scientists, then the leaders of religious movements, then the poets and literary men. This has proved not only a very interesting one, but very rich in instruction, and a wonderful eye-opener to those who in these studies have learned for the first time that nearly all the great leaders of thought of the century have been Unitarian in their religious views.

Besides Mrs. Sunderland's class, Mr. Sunderland has had a Bible class of 50 young men, meeting at noon, who have devoted the year to a careful study of the Bible in the light of the higher criticism; and a class of nearly equal size, of young ladies, has spent the year studying modern philanthropies and the great devotional literature of the world outside of the Bible.

The Young Men's Liberal Guild, mostly University students, and the very large and strong King's Daughters organization (Unitarian), made up mainly of young ladies of the University, have had a year of active and useful work. The Ladies' Union, composed of the married ladies of the church, has devoted itself partly to social, partly to charitable, and partly to literary ends. On its literary side it has carried on a year of study of "The Best Thought of Modern Authors." With the help of a King's Daughters "Ten" it has maintained a sewing school for poor children.

The Unity Club has had a year of unusual prosperity. Its meetings are held every Monday evening, except during vacation, from October to May. Its attendance has seldom fallen below 300, and frequently has reached nearly 600, which is the utmost capacity of the church. The Unitarian cause here was greatly helped by a lecture from Rev. M. J. Savage, given before the club to a crowded house, on the subject, "What O'Clock is it in Religion?" The lecture produced a profound impression, and was a theme of talk in student circles for weeks. A strong impetus, too, was received from a lecture in the Unity Club course and a sermon on Sunday evening by Mrs. Livermore. She never spoke with greater power.

No part of the past year's work here has been more successful than that of the distribution of liberal literature. Our literature distribution work has been for many years very important, but of late it has been greatly strengthened and enlarged by the publication of Mr. Sunderland's "College Town Pulpit" monthly sermons. These sermons have attracted much attention, especially among students, and have not only been taken and read in very large numbers here, but have been sent by the students to their homes and friends in all parts of the country, thus sowing the seeds of liberal thought very widely and under the most favorable conditions. Nearly 30,000 of these sermons have already been put into circulation here and elsewhere this year.

The Unitarian Society has just voted to Mr. Sunderland a leave of absence, to spend next year—from July 1st—abroad in study. He expects to go to Oxford and Germany to devote his time to Biblical study, Egyptology, Assyriology and Comparative Religion, visiting Egypt and Palestine before returning. Mrs. Sunderland will probably accompany him.

Baltimore, Md.

The program of the tenth annual session of the Southern Conference of Unitarian and other Christian churches, held at the First Independent Christ's Church of Baltimore, Md., April 30 to May 2, 1895.

Tuesday, April 30, 8 P. M.—Opening service with sermon by Rev. John Cuckson of Boston, Mass., assisted by Rev. Messrs. Weld and Ward of Baltimore, and Whitman of Charleston, S. C., to be followed by the ordination of Mr. Joseph Marion Seaton of Richmond, Va. Ordaining prayer by Rev. R. R. Shippen of Washington, D. C., charge by Rev. George L. Chaney of Richmond, Va., and right hand of fellowship by Rev. W. R. Cole of Atlanta, Ga.

Wednesday, May 1, 12 M.—Address on Church Extension with especial reference to the south, by Geo. W. Stone, Esq., of Wilmington, Del., followed by discussion to be opened by Rev. Henry A. Westall of Asheville, N. C.

3 P. M.—Annual meeting on the Southern Associate Alliance. Address by the president, Mrs. Geo. L. Chaney of Richmond, Va., and Mrs. Emily A. Fifield of Boston, Mass., recording secretary of the Women's National Alliance, and a paper by Miss D. P. Smith of Charleston, S. C., to be followed by discussion.

8 P. M.—An address by Hon. Carroll D. Wright of Washington, D. C., on "The South, its Labor and Industry"; followed by addresses by Rev. Geo. L. Chaney, southern superintendent, Rev. C. J. K. Jones of Louisville, Ky., and Rev. George Batchelor of Lowell, Mass., secretary of the American Unitarian Association.

Thursday, May 2, 10 A. M.—Meeting to consider the part of the church in dealing with the problems on the people. 1. "Poverty," by Rev. W. R. Cole, of Atlanta Ga. 2. "Crime" by Rev. R. R. Shippen of Washington, D. C. 3. "Intemperance," by Rev. S. R. Free of Chattanooga, Tenn. 4. "Incompetency," by Rev. J. M. Seaton of Richmond, Va. 5. "Municipal Corruption," by Rev. W. C. Pierce of New Orleans, La.

8 P. M.—Doctrinal Meeting. 1. "The General Theological Situation in the South," by Rev. Charles R. Weld, of Baltimore, Md. 2 "New and Old Views of Salvation and Vicarious Atonement," by Rev. Henry A. Whitman of Charleston, S. C. 3. "New and Old Moral Sanctions," by Rev. Geo. A. Thayer of Cincinnati, O. 4. "Why Orthodoxy Survives," by Rev. John Snyder of St. Louis, Mo.

Humboldt, Ia.

At the Easter services in Unity Church Rev. Mr. Byrnes spoke on Immortality from a pulpit buried in flowers and foliage plants. The church was filled to its limit, several members of the Masonic and Eastern Star orders attending in a body, through a special invitation from the minister. Competent judges pronounced the sermon a great liter-

OFFICIAL REPORT

COMPLETE PROCEEDINGS

OF THE

First American Congress

OF

Liberal Religious Societies,

Held at Chicago May 22, 23, 24 & 25, 1894.

The Contents Include Papers Read and Addresses Made by

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La Porte, Ind,

A series of meetings have been held in the Unitarian Church of this city during the past week for the purpose of arousing the interest in liberal religion and uniting all who wish such religious services. Tuesday evening there was a crowded house to hear Mr. Jones of Chicago, who spoke on "The Parliament of Religions and What Next?" This stirring and inspiring address kindled a great deal of enthusiasm which continued throughout the succeeding meetings. Wednesday evening, Mr. Bulkeley, of Unity Church, Chicago, gave an earnest address on "What the Liberal Religion Can Do for the Young." He was followed by Rev. Mr. Elliott, of Hinsdale, who spoke in his usual incisive and suggestive way on "What the Liberal Religion Can Do for all Sorts and Conditions of Men." The final address of the evening was made by Rev. G. B. Penney on "How We Can Reach the People," which, though brief, was rich in practical hints. Thursday evening Mr. Underwood and Rabbi Moses of Chicago were the speakers. The former gave an able and interesting address on "Religion from the Standpoint of Science," while the latter gave a happy and inspiring talk that made an excellent conclusion to the series. Rev. Mr. Lewellen, of the Universalist Church of La Fayette, Ind., was also present, and took part in the services; while Mr. Gould, the Western Secretary, conducted all the meetings and was also present with the people on Sunday, April 28th and preached in the evening. At an informal meeting Sunday morning, the people interested in the movement voted to form a Liberal Religious Association, and chose a committee of five, with Dr. Dakin as chairman, to draft articles for that purpose and report next Sunday evening.

Menomonie, Wis.

The joint session of the Minnesota and Wisconsin conferences of Unitarian and Independent societies will be held in Mabel Tainter Memorial Building, Menomonie, Wis., May 21-23. Rev. H. M. Simmons will preach the opening sermon. A meeting for discussion of "Sunday School Work" will be held Wednesday afternoon, conducted by Rev. H. T. Secrist, of Milwaukee, assisted by Rev. Messrs. Douthit of Baraboo; Ballou, of Sioux Falls; Brown, of St. Cloud, and others. The platform meeting Wednesday evening will be addressed by Rev. Messrs. Southworth, of Duluth; Andrews, of Sioux Falls, and Lord, of St. Paul. Thursday afternoon will be devoted to a discussion of The Futherance of Liberal Religion, participated in by Rev. Helen G. Putnam, Fargo; Rev. T. G. Owen, Arcadia; Rev. A. H. Norman, Minneapolis; Rev. F. C. Davis, Winona; Rev. F. C. Southworth, Duluth. The closing sermon will be given by Rev. W. D. Simonds of Madison. The members of the conferences are anticipating a profitable meeting. The Unitarian Society at Menomonie will provide entertainment for all who attend the meetings.

Sturgis, Mich.

The opera house of Sturgis, Mich., was crowded on last Thursday evening, April 25th, to witness the representation, under the auspices of the Unitarian Society, of this city, of the play of "Pygmalion and Galatea" by amateurs of Sturgis. Mrs. Shoecraft, an elocutionist and member of the church, enacted the character of Galatea and gave much satisfaction, and all the characters were well sustained. The affair was managed by Mrs.

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Shoecraft and Mrs. Buckley, wife of the pastor, and reflects much credit on their judgment. It was a highly moral and profitable entertainment. The daily press of Kalamazoo sent a special reporter and a column report of the proceedings appeared next day. Rev. Geo. Buckley and the members of his church are highly gratified and feel encouraged to work on in the face of difficulties in this new field of Unitarian labor. T. H.

Sioux City, Ia.

Unity Church has just closed ten years of active work and celebrated this event by a birthday festival in connection with the annual meeting April 3. The lecture room and parlors were beautifully decorated, and at 6:30 P. M 250 people gathered around this larger family board and together partook of the good things provided and served by the ladies of Unity Circle. This birthday festival will be long remembered by those who were so fortunate as to take part in it. It was characterized by thankfulness for the joys of working together in the past, by tender memories of those who have gone on and left us, and by hope well-founded on past success, for continued prosperity.

After reading of greetings from absent members, Miss Safford introduced the first speaker, who told of the "Beginnings of Unity Church," describing the first meetings in the court house in February, 1885, the business organization, and the call of Rev. Mary Safford to the pastorate of the new church. The skating rink purchased and remodeled for church purposes, as well as the lot secured somewhat later, was soon paid for, and Unity Church was fairly launched and ready for the work in hand. Miss Gordon then took charge of the program of music, toasts and responses, adding much to the occasion by her graceful wit and ready flow of good stories appropriate to each topic. "From the Old Home to the New," "Unity Church in Sunshine and Shadow," "Ten Years of Worship, Work and Thought," were fittingly responded to by officers and members of the various societies connected with the church. In response to "The Churches of our Planting," letters were read from the officers of the daughter churches, — Cherokee, Washta, and Ida Grove Unity Societies. "What of the Future?" "The Double U: Unitarianism and Universalism," and the singing of the hymn "The Universal Church," —closed a most enjoyable evening.

The words spoken showed clearly that Unity Church is *alive*; that whatever it may or may not have accomplished in the past, one thing is certain—it is living and growing; and who shall say that anything is impossible to such a church as this? Many grateful and loving tributes were offered the ministers, Miss Safford and Miss Gordon, to whose ability, energy and devotion these results are due.

The report of officers of the church read at the annual meeting showed a prosperous financial condition, in spite of the hard times. The secretary reported the total amount raised for the year $6,225.09. Of this amount over $500 has been contributed to the missionary work of the state, the Western Unitarian Conference and Western Unitarian Sunday School,—the church aiming always to extend its work beyond its own special limits.

The church debt was also reduced by $300, this latter being a gift from Unity Circle—which showed total receipts of $1,047.93.

The ministers' report also gave evidence of increasing activity, and showed an enlarged membership roll and the founding of a new church society at Ida Grove, Ia., where Miss Safford has been preaching alternate Sunday evenings since February of this year.

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A joyous childhood and youth is their right, and any religion which spreads a dark pall, or even casts a shadow over it, ought to be hated. It is not true religion.—DR. J. T. STEWART, *in The Unsectarian.*

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The Study Club.

Knowledge is Power.

Moses Vindicated.

We learn from England that Nimrod has been discovered in the cuneiform inscriptions by Professor Sayce, who writes to the Athenaeum: "His full name was Nazi Muruda, the Kassee, and he was the Babylonian contemporary of the Assyrian king, who restored Ninevah and founded Calah about fifty years before the exodus. So Moses was right after all."

We are very glad to learn that Moses was right. We have always had a good deal of sympathy for Moses, perhaps, because he always seemed to be getting the worst of it in his contest with modern history and science. We suppose he is still wrong as to creation, and paradise, and the fall, and the curse, and other such trifles. But all these mistakes can be overlooked in view of his vindication in the case of Nimrod. For a great deal more is involved in the discovery of Nimrod than Professor Sayce himself seems to have realized or to have had time to figure out.

This discovery demolishes all the doubts regarding the long life of the patriarchs. Some people have ventured to think, and occasionally even to say, that these enormous lives of eight or nine centuries were simply enormous mistakes of Moses; but we shall not hear this said any longer, for here is one of Moses characters actually discovered existing "fifty years before the exodus," when he must have been from six hundred to twelve hundred years old. For Nimrod was the grandson of Ham who came over in the ark, that Hebrew Mayflower, which sailed across the Deluge 858 years before the exodus, according to one Biblical chronology, and 1503 years before that event, according to the other system of reckoning. Consequently, even if we allow a couple of centuries for Nimrod's father to grow up and get married we shall find that Nimrod was six or seven centuries old at least when Mr. Sayce discovered him "fifty years before the exodus;" and according to the other chronology he would be twelve or thirteen centuries old, thus outliving the oldest of the long-lived patriarchs in the family to which he belonged—even Methuselah himself, who died at the age of nine hundred and sixty-eight.

There is another service this discovery will render. It will help us to believe those other stories of the Babylonian Noah, Xisuthros, who had lived to the age of 64,800 years at the time the Deluge came. We must confess that we have sometimes harbored the unjust suspicion that a cipher or two may have been added by some careless or enthusiastic transcriber, but we can harbor such unworthy suspicions no longer.

And then there are those heroic kings of India who reigned—how long was it?—360,000 years or so, we believe. They begin to loom up as possibilities now—unless Mr. Sayce's monumental evidence should prove only a monumental mistake, as bad as any of Moses's. But for Moses's sake we will hope for the best. Meanwhile, however, it will be just as well for students not to trouble themselves too much over this discovery. It is barely possible that Professor Sayce has mixed those Nimrods up,—either their names or their dates, or both.

Correspondence

The Meaning of the Word "Christian."

EDITORS OF "THE NEW UNITY:"—Of the progressive gentlemen who have renounced the superstitions of Christianity, many still cling fondly to the name "Christian," and are disposed to resent any nomenclature that places them outside the Christian genus. If nothing besides goodness be required to differentiate the Christians from the rest of humanity, it must follow that all good men are Christians. If something else be needed, the proposition above quoted should be modified to read "Goodness plus x makes a Christian"—x standing for an unknown quantity, which each individual may supply for himself, according to his tastes and prejudices. I am sure that no two ministers would agree upon the value of that term.

That goodness alone does not make a Christian, will appear from the following syllogism. "All good men are Christians. Confucius, Buddha, Socrates and Moses Montefiore are good men. Therefore, Confucius, Buddha, Socrates and Moses Montefiore are Christians." One need go no farther to be convinced that the major premise is

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false, and that it is not a fact that "Goodness makes a Christian."

Goodness was in the Decalogue and in the prophetic writings of the Hebrews, centuries before Christianity came into being. Jesus taught Jewish morality, and the founders of Christianity added nothing in this regard to his teachings. From the birth of Christianity to the present day, goodness and love have been the Jewish "creed" as well as the Christian "creed." Christians are distinguished from Jews by theological, not by ethical differences. Peter was a Christian not because he was good, but because he believed in the Messiahship of Jesus, in his resurrection, and in his speedy return to establish the kingdom of heaven upon earth. Paul added the doctrine of the vicarious atonement to the Christian constitution; and later came the conceptions of the trinity, trans-substantiation, con-substantiation, etc. However good a man may be, he cannot truthfully call himself a Christian unless he accept at least the doctrine that Jesus was the Christ. The *x* in our formula must stand for "a belief in Jesus the Messiah," if for nothing else. I cannot see how any reasoning being can escape from this conclusion.

Whatever may be our understanding of the essential elements of Christianity, it seems to me that a good man is something better than a Christian. Anything added to distilled water impairs its purity. So goodness loses some of its qualities by being adulterated with theology. LEVI A. ELIEL.

Chicago.

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THE ESSENTIAL MAN: A MONOGRAPH ON PERSONAL IMMORTALITY IN THE LIGHT OF REASON. By George Croswell Cressey, Ph. D. Boston: Geo. H. Ellis. 84 pp.; 75 cents.

HEADS OF ENGLISH UNITARIAN HISTORY, with appended lectures on Baxter and Priestley. By Alexander Gordon, M. A. London: Philip Green. 138 pp.; 2 *s.*

THE AMERICAN CRISIS IN TURKEY: The Massacre of 1894, its Antecedents and Significance, with a consideration of some of the factors which enter into the solution of this phase of the eastern question. By Frederick Davis Green, M. A. With Introduction by Rev. Josiah Strong, D.D. New York and London: G. P. Putnam's Sons. xix. + 180 pp.; $1.00.

THE MILLIAD. A Poem of Justice and of Liberty: An Epic of the ages as also of the United States. By J. L. Treuthart, B. L. Published for the author, by the Argyle Press, New York. 1894. 401 pp.

THE WRITINGS OF THOMAS PAINE. Collected and edited by Moncure Daniel Conway. VOLUME III. 1791-1804. New York and London: G. P. Putnam's Sons. 1895. xv. + 436 pp.; $2.50.

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The only charges will be the traveling expenses of the speakers. Places desiring such lectures are requested to address A. W. Gould, Chairman of the Missionary Committee, 175 Dearborn street, Chicago.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

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